THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PRIER.

No. 4, Vol. XXI.

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Price One Penny.

ISRAEL'S GROWTH TO NATIONALITY.

Having sketched the Mosaic, Christian, and Latter-day Dispensations, it might be both interesting and instructive to briefly glance at the growth of Israel to nationality and its bearing upon those three dispensations. There is a principle innate in mankind impelling them to adore and reverence some superior power. This is natural and right. It is the clinging of the spirit to the Invisible from whence it came. It is the secret, but to the world unknown communion between the Great Eternal and his living, intelligent offspring. It is that adoration and reverence claimed by the order of heaven, and cheerfully and willingly paid by nature; but art and ignorance, stepping in, rob heaven of its right by elevating some puny creation of fancy or some fellow-worm to the exalted position of that God who is jealous of his worship. As man gave way to the seduc-tions of Satan and wandered from the glorious light of heaven communicated by revelation, darkness gathered over his mind till he became lost in the mists of self-conceit and egotistic ignorance. Then this principle caused him to look around for objects of worship; and whatever excited his fear or admiration became the recipient of his adoration. Hence idolatry and all its fantastic puerilities, its glaring absurdities, and degrading effects. It is

to prostrate himself before a man, in whom he believes the Infinite dwells incarnate; 'the Hindoo to reverence his Brahma and the host of deities that compose his thirty millions of gods; and it is the same principle that causes the millions of Christendom to bow down to an incomprehensible and indefinable nonentity.

After the deluge, when the family of Noah spread themselves upon the face of the earth and multiplied in numbers and importance as they withdrew themselves from the privileges of their fathers, and lost by iniquity the precious gift of revelation, the powerful tradition of God's might made manifest in the salvation of one family, while all the rest of mankind were destroyed, possessed a strong hold upon the mind; and when they lost sight of the true God, they necessarily pro-vided themselves with deities to suit their ideas and traditions. Though some, like Melchisedec, clung fast to the Priesthood's purity with fervency and faithfulness, yet many, who by hereditary descent were heirs to this power, had turned from light to darkness, and were wandering in the murky mists of idolatry.

excited his fear or admiration became the recipient of his adoration. Hence idolatry and all its fantastic puerilities, its glaring absurdities, and degrading effects. It is this principle that causes the poor savage African to bow to his fetich—fire, water, light, and life being to him objects of worship; the Buddhist of Eastern Asia

evident to every one who considers his to Rollin, the exodus of Israel occurred foreknowledge of the various actors who should appear upon the stage, their capabilities, and their susceptibilities.

Abraham, obedient to the call of heaven, "gathered" from his home and kindred, and followed the pointings of the finger of Providence. Blessed, on his journeyings, with many great and glorious revelations, God made known to him that, of the spirits in the eternal world, some were more noble than others, and were appointed to be rulers and leaders, and reserved to come forth when the purposes

of heaven required them.

Among these noble ones stood Abrahan [see Book of Abraham,] as from him would spring a people who should influence the world in all future genera-Centuries rolled on; Abraham slept in the cave of Machpelah; Isaac and Jacob also paid the debt of nature, but each confirming by the Spirit of inspiration the promises made to their father. Joseph, the wise and virtuous, the noble and the good-worthy ancestor of his latter-day namesake had yielded up the ghost, and lay among the mighty enes of idolatrous Egypt, awaiting the time when his bones should be carried up to the promised inheritance and deposited in the grave of his people. Then the descendants of Abraham-began to feel that God works by means strange and unaccountable to man, to bring about

Reared on the fat of Goshen, the richest part of Egypt, they multiplied and waxed strong; till jealous, on the part of Pharaoh of their growing power caused the tyrant hand of oppression to be placed beavily on their shoulders, and they were compelled to submit to the bitter lot of slavery, learn iron industry, reliance upon their own working energies and a thorough development of all their muscular powers, a necessary requirement for a people about to enter a strange, and, conquer the inhabitants, and take possession of it for themselves; and this the promises to the fathers plainly pointed

dat they had to do.....

Before proceeding further, it might be well to glance at some items of the world's history from the floody as the records of the past make us acquainted with it. According to Bible chronology, the flood came in A.M. 1656 (see

A.M. 2493. This will leave a period of 837 years for the family of Noah to multiply and wax numerous; and when we consider that men lived according to the laws of nature, thereby possessing vigour of mind and body to procreate a healthy and intelligent offspring, to ages far beyond what are now looked upon as second childhood and babbling senility, we shall not be surprised at the array of figures representing the hosts of one or two of the mighty powers then in existence.

The first form of government was the Patriarchal, each father presiding over his own family; and as families increased in numbers and influence, this authority became more powerful, till aspiring and ambitious minds strove to extend their sway over the families of others, thus forming the kingly, and subsequently the

imperial forms of government.

The two most noted empires of earliest date are admitted to have been the Egyptian and Assyrian—the first founded by Menes, supposed to be the same as Mizrain, the son of Ham, while the second is supposed to have been founded by Nimrody the grandson of Ham. Be this as it may, it is stated that under his vigorous rule and that of his son Ninus, Assyria became a most important power, force and usurpation combining to augment its boundaries and influence, while under Semiramis, queen of Ninus, it attained a magnitude and importance hardly conceivable. Nineveh (named after Ninus) and Babylon, the great cities of antiquity, were enlarged and adorned to an extent rendering them the wonders of the world-Semizamis, according to Diodorus, employing two millions of men, collected from all the provinces of her vast empire, upon Babylon alone. Succeeded on the throne by her son Ninyas, a prince indolent in habit and wholly given up to pleasure, the empire retrograded in importance, while under his successors for thirty generations it gradually lost its prestige of greatness, till Sesostris, king of Egypt, (supposed to be the same with that Pharach who oppressed the Israelites so severely,) extended his conquests far into the east, subjecting nations to his sway and returning home laden with spoils of his campaigns. After his death, the Assyrian empire again regained its former Doc. and Cov., page 16); and, according greatness under more energetic rulers.

Let us now retrograde a little and take up the history of Egypt. Having, under the rule of Menes and his successors, arisen in magnitude, it became a fair mark for conquest. Accordingly, it was invaded by moving tribes from Arabia or Pheenicia, and the greater part of it subjected to their sway. For 260 years the shep-herd kings, as they were called, ruled over the fairest portion of the land, till expelled by Amosis, another king of Egypt, who then ruled over the lower part of the country, known as Goshen, as well as the upper. The detestation in which the memory of these invaders was held by the Egyptians was turned to good account by Joseph when he instructed his brethren to inform Pharaoh—a name common to all the kings of Egypt—of their avocation as shepherds, and thereby securing to them the land of Goshen, rich in all the productions of nature, and the most fertile part of that thrice fruitful land. The particular circumstances which induced the patriarch Jacob to descend into Egypt are too well known to need recapitulation; but the wisdom displayed in bringing that whole people into this position is worthy our notice. Egypt at this time was undoubtedly the most powerful nation in existence, capable of furnishing an immense army both for conquest and defence.

Under the protecting wing of such a power, the family of Israel could increase and multiply, unharmed by the blasts of war that were continually bursting over tribe and nation, while their employment, hateful to their protecting neighbours, secured them from being called upon to assist in their warlike enterprises. Thus, by seemingly the simplest causes and most natural means, does the Almighty sometimes work out the most important re-

sults.

Egypt was mighty, too, in knowledgeas well in the perverted keys of Priesthood, by which her magicians strove to compete with the power of heaven, as in her knowledge of the arts and sciencesknowledge to build mighty cities like Thebes with its hundred gates, pile up pyramids that thousands of years after their erection stand objects of the world's wonder and admiration, raise stupendous temples whose ruins strike the beholder with astonishment, and construct labyrinths to surprise the inhabitants of other lands in other centuries. Under such a power was a fit place for God's chosen cessfully cope with the dark lore of Egypt.

people to increase and multiply. such knowledge was a fit place for that people's leader to drink in the cream of all human lore, which, aided by the inspiration of heaven and communion with the Deity, qualified him to maintain the lofty position he occupied as the opener of a mighty dispensation, leader of the hosts of the Lord, and lawgiver to a people whose history was to be identified with the world's history through all succeeding

The time had arrived for the opening of a new scene. The nations had unwittingly served the purposes of the Lord: rich, powerful, and intelligent, they had protected the seed of Israel, till that seed had become a mighty people. Then the scene changed. Oppression and tyranny were set to work to make slavery intolerable to the Hebrews, that they might yearn and struggle for deliverance. hour was come when Israel must assume another position; and with the hour came the man—one of those noble ones shown by God to Abraham in his vision of the

heavenly world.

Moses, the lawgiver of Israel, was a remarkable man, and his history strange and eventful. Snatched from apparent death in infancy by the pity of an Egyptian princess, tended by his own mother under the guise of a hired nurse, and raised amid the splendours of a magnificent court, for forty years he lived among the gorgeous scenes of that classic land, and was taught by the learned sages of his kinsman's taskmasters, till the ties of blood prompted him to defend an abused friend, and, by slaying an Egyptian, compelled him to seek safety in flight. He sought the wilds of Midian, and there for forty years more was he employed in tending the flocks of Jethro, where he had ample leisure to brood over the wrongs of his people and prepare for the task assigned him, though then to him unknown. At length, when the Almighty saw that the time had come for opening up another dispensation, he called Moses to lay aside the shepherd's crook and grasp the truncheon of leadership, qualified him for the work by his Spirit and the power of the holy Priesthood, and sent him forth from the solitary desert to mingle again among the bustling scenes of life.

It was necessary to endow him with extraordinary power that he might sucand that the Israelites might be inspired with confidence in him as their leader. Armed with this power and accompanied by Aaron, he appeared before the haughty tyrant of his people and demanded a favour for them, shaking the pride and superstition of Egypt by the power with which he sustained his demands. Plague followed plague in rapid succession, till the haughty monarch was forced to yield, when the wild wail ran through the land that all the firstborn were stricken down.

The exodus of Israel, their passage through the Red Sea, and the miracles wrought in their behalf are too well known to need comment. The opening of the dispensation was commenced. Led into the wilderness and organized in order, God proceeded through Moses to commit to them a dispensation of power and salvation: but, through their idolatry and rebellion, they forfeited that high privilege, and in its place received a preparatory dispensation, bereft of the freedom of the Gospel and acting as a "schoolmaster to bring them to Christ," or, in other words, to prepare them for a future dispensation when that power would be communicated to man. Every sin brings present punishment, as every duty fulfilled brings a present blessing as well as a future reward. So the Israelites not only forfeited the right to receive the law of Gospel freedom, but that generation was precluded from entering the promised land. The Mosaic fully bore out the noble character of a dispensation — God dispensing to man a rich fund of knowledge, intelligence, and power, indelibly marking the truth that direct communication with the eternal world is indispensable in the opening of new eras in the economy of God; and as such it has had a powerful bearing upon succeeding dispensations. While the idolatrous and rebellious character of the Israelites alone prevented them from enjoying the full measure of blessings prepared for bestowal upon the worthy, the Almighty, having opened up a new scene in the world's history, proceeded to delineate by practical operation the great

truth that a theocracy is the only form of government capable of producing true happiness to the governed. Now, as happiness is the great aim of life, and as it is incomplete without exaltation, it follows that a knowledge of the means by which these blessings can be obtained is of paramount importance to man.

That a theocracy is the only rule under which these blessings can be enjoyed, the whole career of Israel fully proves. Exalted and blessed while obedient to the voice of heaven, they were enslaved and

miserable when rebellious.

As a theocracy, or the direct government of God, cannot exist without direct communication with the governing head, it likewise follows that immediate revelation must exist where true happiness and prosperity are found. This was the lesson from the Mosaic to the greater dispensations, as through them the world would be wrested from the power of evil and blessed with all that could make its inhabitants great and happy. In the former, those to whom it was committed having forfeited their right to the freedom of superior knowledge and privileges, received a stern code of inexorable laws, to teach a lasting lesson to those upon whom God should confer another dispensation. Of this poets sung and prophets in inspired vision spoke; and through a long course of centuries the eye of faith looked to the "light" that would shed its heavenly rays over the darkened horizon of the world.

The whole history of the Mosaic dispensation and its workings was a grand lesson to those who lived when the Messiah appeared, of what their condition should be, if they trod in the footsteps of their ancestors; and that lesson, well studied by a few, brought light, liberty, and salvation to them, while the many, rejecting its pungent instructions, reaped as they sowed, and fearfully found that God's mighty purposes cannot be reck-

lessly tampered with.

S.

PRODUCE OF A SINGLE GRAIN OF CORN.—A single grain of wheat properly cultivated, and having all its produce laid in the earth for reproduction, will, in five years only, multiply itself 966,562,500,000 times! The calculation is as follows:—1st year, 1 grain will produce 5 ears, or 250 grains; 2nd year, the 250 grains will produce 1,250 ears, or 62,500 grains; 3rd year, the 62,500 grains will produce 312,500 ears, or 15,625,000 grains; 3th year, the 15,625,000 grains will produce 78,125,000 ears, or 3,906,205,000 grains; 5th year, the 3,906,205,000 grains will produce 19,531,250,000 ears, or 966,562,500,000 grains;

VISITOR. THE

THE FELLOWSHIP MEETING.

"Seven o'clock! Don't you think it almost time we were starting for meeting, brother Y.? It commences at halfpast seven, and we have a long mile to go."

"Oh, yes; I'll be ready in a short time. But we need not hurry. There are sel-

dom many there before eight."

"And if others disregard punctuality, is that any reason why we should? Our Priesthood demands of us to show the Saints a good example, and not one of carelessness."

"Well, then, come along. I am quite

ready."

The night is lovely. The beautiful moon sheds a silvery radiance round and compels us involuntarily to own an affinity with all the creations of nature. glittering stars dance like a host of magic diamonds through the deep azure above. The mile is soon gone over; and, com-fortably seated in the little room, we await the opening of the meeting. Please, don't think us critical or fault-finding in our remarks; but, being endowed with the organ of order, we love propriety and order, and the Holy Spirit testifies that the same is pleasing to God.

Singing, prayer, and singing: two eight-verse hymns — one a sacramental one-to open a testimony meeting! and both sung clear through. Then the prayer! If the Saviour was seated here, he would surely repeat his command to avoid vain repetitions. Fancy a petition forwarded to royalty with every second sentence containing "Your most gracious Majesty!" Brother H., it would be as well to strike out nine-tenths of those "Heavenly Fathers" from your prayers, and the Lord would hear and answer

them quite as surely.

Open and shut-shut and open; the door-hinges are having play, as one after another comes stepping in, and looking around with an air of surprise as if astonished that any one had arrived before them.

Hush! Attention! The meeting is

shall be able to taste of the spirit of the people. What a solemn, yet delightful privilege it is to be permitted an opportunity of testifying to God's power made manifest on the earth and the unnumbered blessings that follow obedience to the dictates of the Holy Spirit!

See that man who is on his feet. Energy is stamped on his every feature; yet how humble he feels in his consciousness of the majesty and power of the work he is engaged in. Greatly has he been blessed of the Lord, and deeply grateful does he feel for the privilege of

bearing testimony to the same.

That sister's testimony which follows is just the same now as it was ten years ago. She gained a knowledge then of the truth of "Mormonism;" but that knowledge has not increased with the progress of the work. How dull, flat, and lifeless her

testimony is!

There is another sister on her feet. What a glow of life spreads around while the Spirit breathes a few short sentences through her. To her "Mormonism" is a living fact; and in trying to live with and in it, she gains fresh life every day. Every week sees her emigration money increasing, and honestly she tithes her increase to the Lord. A song of praise to God, and the Saints' hearts leap joyously

to its thrilling notes.

Listen! I'll tell you a secret about him who is now speaking. Closer! You hear him express a desire to gather. speaks of his faith in the principle and his hope to be freed from Babylon "in the due time of the Lord." Well, that has been his expressed desire for years; and yet every day he must have his pint of ale. Threepence per day; one-and-ninepence per week; four pounds eleven shillings per year! The Lord's due time has been long since, but he would not see it. Well, well; the "wheat and tares" must grow together:

"But soon the reaping time will come, And angels shout the harvest home."

Don't think, brother Y., that all who bear turned over to the Saints. Now we the name are Saints in very deed. "By obtain permission of your President, and reigns in the hearts of his Saints, and his come with me the first opportunity, and I | holy influences continually surround them will introduce you to another meeting, while they are in the path of duty.

their fruits ye shall know them." But | where you will feel to say, God lives and

HISTORY OF JOSEPH SMITH.

(Continued from page 44.)

[May, 1843.]

Slavery was this day abolished in every part of the British dominions in India, under the administration of Lord Ellen-

Tuesday, 2nd. Rode out in the forenoon. About three, p.m., the Maid of Iowa arrived from St. Louis. I was on the bank of the river, awaiting the arrival of my wife, who returned with Lorin Walker.

Elders B. Young, H. C. Kimball W. Woodruff, George A. Smith, and Joseph

Young returned from Augusta.

John E. Page wrote me a letter, wanting to dispose of Church property and establish a printing press in Pittsburgh, on which I directed the Twelve to send him to Liberia, or some other place, in order to save him.

About one, p.m., the mate of the ship Yorkshire opened the Testament at the 27th chapter of Acts, and asked the passengers how they would feel to be shipwrecked like Paul? Elder Thomas Bullock replied instantly, " It is very likely we shall be shipwrecked; but the hull of this old vessel has got to carry us safe into New Orleans." The mate was then called away to hoist the fore-top-royal

Between one and two next morning, when off Cape St. Antonio, Cuba, there was much vivid lightning, when a white squall caught the fore-top-royal sail, which careened the vessel, when the foremast, mainmast, and mizenmast snapped asunder with an awful crash: the whole of the masts above, with the jib and spanker, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted. At daybreak, found the deck all in confusion and a complete wreck. During the day, hoisted a sail from the stump of the mainmast to the the taste of the most fastidious.

bow of the vessel, thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans.

Wednesday, 3rd. Called at the Office and drank a glass of wine with sister Jenetta Richards, made by her mother in England, and reviewed a portion of the Conference Minutes.

Two, p.m., Mayor's Court, "City versus B. Gay," on complaint of William Law, for unbecoming language and refusing to leave the store when told to. Fined \$5 and costs.

Directed a letter to be written to Gen. James Adams, of Springfield, to have him meet the Maid of Iowa on her return from St. Louis, and arrange with the proprietors to turn her into a Nauvoo ferry boat, which was done the same hour.

This day the first number of the Nauvoo Neighbour was issued by Taylor and Woodruff, in place of the Wasp, which ceased; and I here insert the first editorial -

"We now, according to promise, present our young friend before the world in his new dress and with his new name. As the last week has been one of the warm weeks in the spring, when vegetation springs forth and life and animation are given to the vegetable world, so our efforts to cultivate the plant of intelligence, having been watered by industry, enlivened by perseverance, and warmed by the genial rays of patronage, have not been unsuccessful; for the young gentleman has grown in one short week to double his former size.

Relative to his dress, we have to apologize a little. As we did not live near a store, we could not get all the trimmings which we could have desired, to have made him pass so well with the elite in the fashion-able world. However, among plain folks, he will now pass very well; and we soon expect to see him in a form that will suit

Relative to the course that we shall pursue, we shall endeavour to cultivate a friendly feeling towards all, and not interfere with the rights of others, either politically or religiously. We shall advocate the cause of the innocent and oppressed, uphold the cause of right, sustain the principles of republicanism, and fly to the succour of the helpless and forlorn, pouring in oil and wine to their wounds, and acting in every way to all the human family in the capacity that our name imports-viz., that of a neighbour.

We have had and may have to defend ourselves against the oppressions, persecutions, and innovations of men. And if this should be the case, we shall not shrink from the task, but shall fearlessly and unflinchingly defend our rights, sustaining that liberty which our glorious Constitution guarantees to every American citizen, for which our fathers jeopardized their liberty, their lives,

and their sacred honour.

Amidst the warring elements that are disturbing the world, we are glad to find so amiable and friendly a spirit manifested to us at the present time by the press; and we can assure them that, so long as they let us alone, we shall not interfere with them.

It has been our study to avoid contention, and we have never interfered with others until they have thrown down the gauntlet; and as we have not been to the present, so we are determined for the future not to be the

aggressors.
We have always endeavoured to cultivate a spirit of friendship, amity, and peace with mankind. If we have not succeeded, the fault has not been with us. Rumonr, with her ten thousand tongues, has always been busy circulating falsehood and misrepresentation concerning us; and men have frequently, in the absence of correct information, entertained unfavourable opinions concerning us, and have spoken as they thought: but when they have been better informed, they have regretted their course, and have seen that calumny has been like a viper in our path and has stung like an adder.

In regard to our political rights, our religion has frequently been made use of by political demagogues as a bugbear to deprive us of the free, untrammelled rights of American citizens. This is a thing that we have always protested against, and we always shall, so long as that blood that fired the bosoms of our ancestors who fought, bled, and died, in defence of equal rights,

flows through our veins.

Concerning religion, we consider that all men have a right to worship Almighty God according to the dictates of their own conscience. And while we allow all men freely to enjoy this privilege untrammelled by us, we look upon all men that would abridge of Deeds:-

us or others in their religious rights as enemies to the Constitution, recreant to the principles of republicanism; and whilst they render themselves despicable, they are striking a secret but deadly blow at the freedom of this great republic; and their withering influence, though unseen and unobserved by the many, is like a worm gnawing the very vitals of the tree of liberty. We shall always contend for our religious rights. In short, the liberty of the press, liberty of conscience and of worship, free discussion, sailors' rights, we shall always sustain."

Thursday, 4th. At four, p.m., heard read a letter from James Arlington Bennett, showing that he was sick and could not attend the inspection of the Nauvoo Legion, according to his appointment.

Having received a letter from George W. Robinson in relation to his land difficulties, I went to Sidney Rigdon and procured a deed for Carlos Granger's

farm, and settled that business.

Friday, 5th. Told the Temple Committee that I had a right to take away any property I chose from the Temple office or store, and they had no right to stand in the way. It is the people that are to dictate me, and not the committee. All the property I have belongs to the Temple, and what I do is for the benefit of the Temple; and you have no authority only as you receive it from me.

Received the following:-

"New York, 7th April, 1843.

Joseph Smith, Esq.

Dear Sir, I received on Saturday last a letter from Mr. Catlin, notifying me that the equity of redemption in my Nauvoo property would be sold on the 12th instant, and asking me whether I wished it to be purchased for me. I suppose it is quite immaterial whether I or you hold the right of redeeming; for if it should again come into my possession, I wish it understood distinctly by them who have built upon it that I shall not attempt to take their buildings from them, but shall be ready at any time to give them a lease of their lots for a very long period, at a reasonable rent. My wish, as well as my interest, leads me to conciliate and make them my friends, instead of making them my enemies.

Your obedient servant,

H. R. HOTCHKISS."

Which I recorded in the City Record

"Recorder's Office, May 5, 1843.

State of Illinois, City of Nauvoo, 88.

I, Joseph Smith, Recorder in and for the said city of Nauvoo, Hancock County, and State aforesaid, do hereby certify that the within letter was duly recorded in Book A, page 140, and numbered 134.

> JOSEPH SMITH, Recorder. By William Clayton, Clerk."

Saturday, 6th. In the morning, had an interview with a lecturer on Mesmerism and Phrenology. Objected to his performing in the city. Also an interview with a Methodist preacher, and conversed about his God without body or parts.

At half-past nine, a.m., I mounted with my staff, and with the band, and about a dozen ladies, led by Emma, and proceeded to the general parade-ground of the Nauvoo Legion, east of my farm on the prairie. The Legion looked well better than on any former occasion, and they performed their evolutions in admirable style.

The officers did honour to the Legion. Many of them were equipped and armed cap-a-pie. The men were in good spirits. They had made great improvements both in uniform and discipline, and we felt proud to be associated with a body of men, which, in point of discipline, uniform, appearance, and a knowledge of military sactics, are the pride of Illinois, one of its strongest defences, and a great bulwark of the western country.

In the course of my remarks on the prairie, I told the Legion that when we have petitioned those in power for assistance, they have always told us they had no power to help us. Damn such traitors! When they give me the power to protect the innocent, I will never say I can do nothing for their good: I will exercise that power, so help me God. At the close of the address, the Legion marched to city and disbanded in Main-street, about two, p.m., the day being windy and very cold.

There were two United States officers and General Swazey, of Iowa, present, who expressed great satisfaction at our appearance and evolutions.

In the evening, attended Mr. Vicker's performance of wire dancing, legerde-

main, magic, &c., &c.

A Conference was held at Toulon,

Shark County, Illinois: 5 Branches, 17 Elders, 3 Priests, 4 Teachers, 2 Deacons, and 129 Members were represented.

A Branch has been recently organized at Lyons, Wayne County, New York, consisting of 2 Elders, 1 Priest, 1 Teacher, and 22 Members.

Sunday, 7th. In the forenoon I was visited by several gentlemen, concerning the plates that were dug out near Kinderhook.

The Council of the First Presidency

Elder B. Young preached at La Harpe. Monday, 8th. I called at the Office at seven, a.m., with a supersedeas to stay suit, Thompson versus Dixon.

John Scott was unwilling to give sister Mulholland one-fourth of the lot as

directed by me.

Tuesday, 9th. In company with my wife, mother, and my adult family, Sidne Rigdon, P. P. Pratt, John Taylor, W. Woodruff, and about one hundred gentlemen and ladies, started at ten minutes before eight, a.m., from the Nauvoo dock, under a salute of cannon, having on board a fine band of music.

We had an excellent address from our esteemed friend, P. P. Pratt. The band performed its part well. Much good humour and hilarity prevailed. The captain and officers on board did all they could to make us comfortable, and we had a very agreeable and pleasant trip.

We started with the intention of visiting Augusta; but, in consequence of the lowness of Skunk river, it was impracticable. We therefore altered our course to Burlington, touching at Fort Madison on our way up, and at Shekoquon on our

return.

In consequence of the Governor of Iowa having refused to withdraw a writ reported to have been issued on a demand from the Executive of Missouri, on the same charge as that for which I had been discharged by Judge Pope, I dispensed with the pleasure of calling upon my friends in Burlington and Fort Madison. During our stay at those places, I kept myself concealed on the boat.

The Maid of Iowa did well. Her accommodations are good for the size of the boat, and she performed her trip in less time than we anticipated, and we

returned home about eight, p.m.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 22, 1859.

THE GENERAL COUNCIL.—A General Council of the Priesthood of the European Mission assembled in Birmingham on the 1st of January. There were present the presiding authorities of the Mission, and all the Pastors, Presidents of Conferences, and Travelling Elders in the British Isles. Very interesting reports were given by the Presidents of the various missions and the Pastors, which formed the largest portion of the business of the day. At about 8 p.m. the Council

adjourned until Monday the 3rd.

On Sunday the 2nd, the Birmingham Conference was held in the splendid Music Hall of that town, at which were present in the evening about 1,500 people. To describe the calm, heavenly influence that pervaded the assemblies during the day would be indeed difficult, while deep feeling and devotion, with elevated thoughts and sentiments of humanity, characterized the speeches of the Elders, rather than loud demonstration. The large orchestra of the hall was literally crowded with the travelling and presiding Priesthood of the Mission. Their appearance when thus ranged together in the orchestra was truly gratifying and spoke volumes for the future of the cause in these lands. It was a sight long to be remembered; aud the massive, spirited, and united manner in which they sang "Come all ye sons of God who have received the Priesthood" was equally remarkable. On the word being given for them to sing it, unaccompanied by the choir and congregation, they simultaneously burst forth; and, though collected from all parts of the Mission, they rendered it the same; and, when fairly started, the strains seemed to come as from one rich, massive voice.

On Monday the General Council again convened, pursuant to adjournment; and after the performance of the business of the day, the Council terminated in the evening with the impression fixed in the minds of all that they had passed a time not soon to be forgotten.

RELEASES, APPOINTMENTS, AND RE-APPOINTMENTS.

RELEASES.

To Return to Zion .- Elders James Bond, Robert F. Neslen, Henry Harries.

To Emigrate.—Elders John Hyde, sen., William Jarvis, George D. Keaton, Frank Pitman. From the Ministry.—Elders John Ostler, Richard Taylor, Thomas R. Jones.

Of Presidents, for Changes. — David John, from being Second Counsellor to the President of the Welsh Mission. John Davies, from the Presidency of Eastern Glamorgan Conference. William Ajax, from the Presidency of Monmouthshire Conference. Edward Harding, from the Presidency of Nottingham Conference. George P. Ward, from the Presidency of the Irish Mission. John Croston, from the Presidency of Belfast Conference. Edward Reid, from the Presidency of Dundee Conference. William Moss, from the Presidency of Reading Conference. Edwin Scott, from the Presidency of Norwich Conference. Thomas A. Jeffrey, from the Presidency of Bedford Conference. Joseph Burrows, from the Presidency of Herefordshire Conference. Thomas Smith, from the Presidency of Worcestershire Conference. William Carnie, from the Presidency of Hull Conference. Mark H. Forscutt, from the Presidency of Preston Conference. William Jeffries, from the Presidency of Wiltshire Conference. George Beed, from the Presidency of Newcastle-upon-Tyne Conference.

Of Travelling Elders, for Changes .- Charles C. Tester, Edward Samuel, John Redington, James Bullock, Thomas W. Kirby, James Payne, Thomas Leiz, Nathan Mead, E. L. Sloan, Josiah Holmes, Israel Bale, Jonathan Jackson, James D. Hurst, Frederick Turner, B. F. Cooke, William Thurgood, Edward Phillips, Joseph Stanford, Robert Crawford, Thomas Crawley.

APPOINTMENTS.

President .- Thomas Crawley, to the Presidency of the Irish Mission.

Counsellor .- William Ajax, Second Counsellor to President B. Evans, of the Welsh Mission.

Pastors .- Evan Richards, to the charge of the North Wales Pastorate and the Presidency of Carnaryonshire Conference. William Moss, to the charge of the Southampton

Conference Presidents .- Edward L. Sloan, to the Presidency of Sheffield Conference. Thomas Leiz, to the Presidency of Preston Conference. Jonathan Jackson, to the Presidency of Hull Conference. John Redington, to the Presidency of Worcestershire Conference. Edward Reid, to the Presidency of Herefordshire Conference. Edwin Scott, to the Presidency of Bedfordshire Conference. William Jeffries, to the Presidency of Norwich Conference. Joseph Stanford, to the Presidency of Newcastle-upon-Tyne Conference. Mark H. Forscutt, to the Presidency of Wiltshire Conference. Thomas A. Jeffrey, to the Presidency of Dundee Conference. Thomas Harding, to the Presidency of Edinburgh Conference. John Treharne, to the Presidency of the Lianelly and Cardiganshire Conference. David Rees, to the Presidency of the Eastern Glamorgan Conference. Joseph Colledge, to the Presidency of Monmouthshire Conference. David John, to the Presidency of Nottingham Conference. George Reed, to the Presidency of Reading Conference.

Travelling Elders .- John Croston and B. F. Cooke, to labour in the London Pastorate. James D. Hurst and Edward Phillips, in the Birmingham Pastorate. William Carnie, James Bullock, and Edward Harding, in the Scottish Pastorate. George P. Ward and Edward Samuel, in the Manchester Pastorate. Joseph Burrows, Josiah Holmes, and Frederick Turner, in the Nottingham Pastorate. Thomas W. Kirby and Nathan Mead, in the Sheffield Pastorate. Israel Bale, William Thurgood, and Robert Crawford, in the Cheltenham Pastorate. Thomas Smith, in the Norwich Pastorate. James Payne and Mark Lindsay, in the Southampton Pastorate. Charles C. Tester, in the South Pastorate.

RE-APPOINTMENTS.

Counsellors .- James D. Ross, First Counsellor, and William Budge, Second Counsellor to the President of the European Mission.

Presidents .- Benjamin Evans, to the Presidency of the Welsh Mission. Charles Widerborg, to the Scandinavian Mission. Jabez Woodard, to the Swiss and Italian Mission.

Mark Barnes, to the French Mission. Pastors.—James D. Ross, to the charge of the London Pastorate. William Budge, to the Birmingham Pastorate. Edward Oliver, to the Manchester Pastorate. John McComie, to the Scottish Pastorate. Charles F. Jones, to the Sheffield Pastorate. John Cook, to the Nottingham Pastorate. Charles W. Penrose, to the Cheltenham Pastorate. William Bayliss, to the Norwich Pastorate. George Teasdale, to the South Pastorate. Thomas Wallace, to the Newcastle-upon-Tyne Pastorate.

Conference Presidents .- E. L. T. Harrison, to the Presidency of the London Conference. William G. Noble, to the Birmingham Conference. John Croft, to the Manchester Conference. Isaac Fox, to the Glasgow Conference. James McGhie, to the Liverpool Conference. Charles C. Shaw, to the Bradford Conference. James Eyans, to the Cheltenham Conference. William H. Kelsey, to the Kent Conference. Willet Harder, to the South Conference. Edward Hanham, to the Southampton Conference. Richard Aldridge, to the Warwickshire Conference. Aaron Nelson, to the Leicestershire Conference. John Clarke, to the Staffordshire Conference. Joseph Silver, to the Essex Conference. William Halls, to the Lincolnshire Conference. C. R. Jones, to the Derbyshire Conference. Henry Hobbs, to the Carlisle Conference. John H. Kelson, to the Land's-End Conference. Samuel Carter, to the Shropshire Conference. Charles Astle, to the Dorsetshire Conference. R. R. Hodson, to the Durham Conference. Thomas Rees, to the Western Glamorgan Conference. Hugh Evans, to the Denbighshire Conference. Edward Pergwyn, to the Pembrokeshire Conference. Edward D. Miles, to the Cardiff Conference. Edwin Price, to the Flintshire Conference.

Travelling Elders.—David Davies, George Rowley, and Dewi E. Jones, to travel in the Welsh Mission. James L. Chalmers, William Smith, John Reed, John Lindsay, James

HBALTH. 63

Taylor, James Kemp, George Pope, David Pudney, R. L. Kearaley, George Luff, and Edward Pearce, in the London Pastorate. Samuel Francis, F. W. Blake, Solomon Edwards, Daniel Bonelli, Charles Turner, Henry Shaw, Abraham Orme, and Thomas Mumford, in the Birmingham Pastorate. William T. Cromer, Samuel Pyne, William Pitts, George Eyre, in the Sheffield Pastorate. Charles Housley, John Sharp, Joseph Tite, James H. Linford, Alexander Sutherland, and William Kemp, in the Norwich Pastorate. John Berrett, Thomas Yeates, Henry W. Barnett, and James May, in the South Pastorate. Edmund Gibbs, Joseph R. Morgan, and Thomas Wheeler, in the Cheltenham Pastorate. William Fuller, George Burgon, and William Yeates, in the Southampton Pastorate. Daniel Mattheson and Simpson Cook, in the Newcastle-upon-Tyne Pastorate.

HEALTH.

BY ELDER HENRY HOBBS.

Health is one of the greatest blessings that can be enjoyed by man. Without it we should be unfit for duty, unfit for society, and a perpetual burden to ourselves. The question, then, arises as to how we can best preserve our health, and

thence our every-day comfort.

One thing to be attended to, in order to enjoy good health, is having a constant supply of fresh air. It is the air we breathe that purifies the blood. As, if the water we use to wash our clothing is dirty, it is impossible to wash the clothing clean, so, if the air we breathe is impure, it is impossible for it to purify the blood. What, then, are some of the more prominent things which render the air impure? As it is the nature of still water to become impure, so it is the nature of still air to become impure. A running stream purifies itself; and so it is with air in motion. Draughts of air are self-purifiers. Hence the air of a close room is necessarily unhealthy. Close rooms often bring on consumption and other maladies. All habitable rooms should be well ventilated, so as to have a free draught passing through them. We are told that a man of ordinary size renders a hogshead of air unfit for breathing and consumes its blood-purifying qualities every hour. Thus it will be perceived what a great amount of damage the system sustains in consequence of sleeping in close rooms. Though we may be alone, it will still have an injurious effect. Sitting in a crowded room, or any other place unventilated, will produce the same bad effects.

This is a subject well worthy the attention of the Saints, if they value good the body should be frequently washed, in health. The Prophet Brigham speaks very order that the perspiration and other

plainly on this subject. He says that the Saints never thrive so well as when they are getting plenty of exercise in the fresh air; and that when sleeping in their huts, they are much stronger and fresher than when sleeping in close houses. Of course, good houses are far more comfortable to live in than tents, when they are well ventilated. When individuals who have been accustomed to out-door work are confined in-doors, the difference is perceptible and obvious; for they soon emaciate There are and grow pale and wan. many of the Saints who would be much healthier than they are, if they would rise an hour or two sooner in the morning and take a short walk. Medical men, as a general thing, recommend exercise and fresh air when everything else has failed, which shows the great value at which it is estimated.

Again: All sensible people well know that dirt is not conducive to health and comfort. Hence the necessity of having

clean bodies, clean linen, &c.

It is a well-known fact that frequent ablution in cold water is very salutary and invigorating to the system. The human body is completely covered with pores. By taking a small magnifying glass, such as is used by the weavers to count the threads in their cloth, and placing it upon the hand, we discover about sixty pores on the extent of surface covered by the glass, although it is not so large as a pea. According to this, then, there must be millions of pores on the entire body; and if they are so fine that the point of a cambric needle will not penetrate them, is it not reasonable that the body should be frequently washed, in order that the perspiration and other

refuse matter may run freely from the system? Those who frequently wash their bodies have many advantages which others do not possess. They not only feel more comfortable in having a clean skin, but are better prepared to endure cold and fatigue; and in hot weather, when the body is overpowered with heat, this cools,

refreshes, and strengthens it. Much has been said on this subject in by-gone days, and many have doubtless been profited by instruction's warning voice; yet experience and observation teach us that there are many who have not truly appreciated the instructions given by the servants of God. Some think they are comfortable when they are enveloped in filth, providing they have clothes to wear, food to eat, and a good fire to sit by. Perchance they may clean out their lower rooms when they expect a few friends. But are their up-stair rooms in as good, a condition, so that, if their friends should have occasion to go into them, they would not be disgusted with the sight? Some persons will clean up their houses occasionally, or at least those parts which are likely to meet the eye of a

visitor, while other portions of the house which they think will not be seen are entirely neglected. How often such will say, "Oh, don't let any one come into the room; for it is so dreadfully dirty!" They are always in trouble lest some one should happen to see their filthiness. Then why, in the name of common sense, do they not habituate themselves to cleanliness, both in person and habitation? How often have we heard these individuals say, "Brother So-and-so never calls to see What can be the reason?" The reason is often this-The brethren well know that where filth abounds the Spirit of God will not abide. If some of these people could have a peep into the eternal mansions of the faithful, and see the beautiful white garments they wear and the purity of their persons, and then look at themselves and their habitations, it would surely be enough to fill them with shame and cause them to repent of their sin of uncleanness; for it most assuredly is a sin not to be clean, when water is so plentiful. But, alas, the greatest and cheapest blessings are often the least valued and the most despised!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 50.)

From the New York Sun, June 8, 1848.)

"Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire by his forefathers-a ferocious and cannibal race delighting in human sacrifices are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, en masse, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are

still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand—a fit symbol of the rule of blood to which it has so constantly been the victim. This 'bloody hand' was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness: but the explanation of the symbol is unknown."

(From the National Intelligencer.)

[Extract from a correspondent's letter on a rulned building found by Judge Neito, at Cenlap, in the province of Chichapoyas.]

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which it has to the before-mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and

500 in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 wide; and in these rooms, as well as between the dividing walls of the great wall, are found neatly-constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colours. If this description is authentic, (and we have no reason to doubt it,) this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description, it must have been a vast tomb; but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided. Yet the Judge says that the ingenious and highly-wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone, the elegant articles of gold and silver, and the curiously-wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Balbec, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

(From the Buffalo Pilot.)

[Extract from a correspondent's letter on some ruins, called "the Military Post," found in Allegan county, Michigan.]

"It consists of a wall of earth, running north-west and south-east, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the work, is the glacis, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass; but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who

ers; but this, of course, is erroneous. It must have been either the work of a large body of men or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter, a solitary line of breastwork, without a fosse or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood of a date more ancient than the trees upon the mound in its rear. If the neighbouring Indians are questioned upon its traditionary history, the invariable answer is that it was there when they came: more they either do not or cannot say.. That it was the labour of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick; a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

(From the San Francisco Herald.)

"Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land. Although he had frequently met with crumbling masses of masonry and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed, at a little distance, an object that induced him to examine further. As he approached, he found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce, furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen befor early traversed our country, were the build- it. In the centre of this city we refer to

rose abruptly a rock 20 or 30 feet high, upon the top of which stood a portion of the walls of what had once been an immense building. The outline of the building was still distinct, although only the northern angle with walls 15 or 18 feet long and 10 feet high were standing. These walls were constructed of stone, well quarried and well built. All the south end of the building seemed to have been burnt to cinders and to have sunk to a mere pile of rubbish. Even the rock on which it was built appeared to have been partially fused by the heat. Captain Walker spent some time in examining this interesting spot. He traced many of the streets and the outlines of the houses, but could find no other wall standing. As often as he had seen ruins of this character, he had never until this occasion discovered any of the implements of the ancient people. Here he found a number of hand-mills, similar to those still used by the Pueblas and the Mexicans for grinding their corn. They were made of light porous rock, and consisted of two pieces about two feet long and ten inches wide—the one hollowed out, and ten inches wide—the one hollowed out, been wrought by the action of volcanic and the other made convex like a roller to fires."

fit the concavity. They were the only articles that had resisted the heat. No metals of any kind were found. Strewn all round might be seen numerous fragments of crockery, sometimes beautifully carved, at others painted. This, however, was not peculiar to this spot, as he had seen antique pottery in every part of the country, from San Juan to the Gila. Captain Walker continued his journey, and noticed several more ruins a little off his route next day; but he could not stop to examine them. On this side of the Colorado he has never seen any remains except of the present races. The Indians have no traditions relative to the ancient people once thickly settled in this region. They look with wonder upon these remains, but know nothing of their origin. Captain Walker, who, we may remark, is a most intelligent and close observer, far superior to the generality of the old trappers, and with a wonderfully retentive memory, is of opinion that this basin, now so barren, was once a charming country, sustaining millions of people, and that its present desolation has

(To be continued.)

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING **DECEMBER 31, 1858.**

CONFERENCE.	AGENT.	AMOUNT.			
London	E. L. T. Harrison	£501 19 4			
Glasgow	John Hunter	199 0 54			
East Glamorganshire.		144 9 10			
West Glamorganshire		126 0 1			
Bedfordshire	.T. A. Jeffery	115 12 53			
Cheltenham	James Evans	111 6 4			
Herefordshire	Lewis Bowen	106 14 04			
Reading	.William Moss	93 14 34			
Warwickshire	Henry Brown	91 18 114			
Monmouthshire	.William Ajax	89 9 14			
Edinburgh	.John McComie	86 8 2			
Belfast	.George P. Ward.	74 2 104			
Norwich	.Edwin Scott	71 0 6			
South		69 19 8			
Lincolnshire	.William Halls	69 2 44			
Birmingham		56 16 9			
Dublin	John K Grist	54 6 4			
Shropshire	.Samuel Carter	48 0 3			
Staffordshire	John Clarke	47 10 44			
Hull	William Carnie	47 8 34			
Worcestershire	Thomas Smith	44 9 04			
Southampton		41 15 111			
Leicestershire	John Mellor	39 19 11			
Newcastle-on-Tyne	.R. J. Philp	38 19 04			
Dundee	A.N. McFarlane	37 16 2 31 15 5			
Land's-End	John Kessell				
Derbyshire	Thomas Birt	30 4 8			
Carlisle	Henry Hobbs	28 13 4			
Channel Islands	Mark Barnes	25 10 6			
Late Herefordshire	.John Preece	24 17 9			
Sheffield	W. Brownlow	24 14 11			

NCE.	AGENT.	ANO	U	NT.	CONFERENCE. AGENT.	AM	OUN	T.
	E. L. T. Harrison			4	Brought forward£2	573	17	4
	John Hunter	199	0	54	DorsetshireCharles Astle	24		4
	John Davies	144	9	10	Llanelly Henry Harries	22	15	84
anshire	.Thomas Rees	126	0	1	DurhamW. B. Child	16	16	41
*********	.T. A. Jeffery	115	12	53	Cardiff E. D. Miles	9	15	1
********	.James Evans	111	6	4	Denbighshire	8	11	104
	Lewis Bowen	106	14	69	Flintshire Edwin Price	7	0	8
	William Moss	93	14	31	PrestonM. H. Forscutt	7	0	3
	Henry Brown	91	18	114	Pembrokeshire E. Burgoyne		19	
	William Ajax	89	9	15	Carnaryonshire T. R. Jones	ū	6	4
	John McComie	86	8	2		•	•	•
	George P. Ward.	74	2	101				
	Edwin Scott	71	0	6	BRANCH.			
	.Willet Harder		19	8	P		**	~
	William Halls		2	40	Derry		15	-
	W. G. Noble		16					
	John K Grist	54	6	44	MISSION.			
	Samuel Carter	48	0	3				
	John Clarke		10		AustralianThomas Ford	307	8	114
	William Carnie	47	8	34	Swiss and ItalianJabez Woodard	278	9	4
	Thomas Smith	44	9	04	Cape of Good Hope Richard Provis			14
					Sandwich Islands P. B. Lewis		12	5
	James Rogers				Bombay	21	3	34
	John Mellor	39			Scandinavian			ī
	R. J. Philp	38			East IndiaJ. P. Meik			84
	A.N. McFarlane	37			Malta	5	7	2
	John Kessell	31				-		_
	Thomas Birt		4				-	
	Henry Hobbs	28			F. Merryweather	1	1	
	Mark Barnes	25			Isaac Whiteley	1	0	4
	John Preece	24		9	J. W. McLellan		17	
••••••	W. Brownlow	24	14	11	Frederick Mackay	. 0	5	3
Carrie	d forward£	2.573	17	4	(Errors excepted.)	449	1	72
		,-,-			(minara amalagas)	,	•	

PASSING EVENTS.

GENERAL.—The agitation among the Christian population is increasing throughout the Turkish empire. The Porte has augmented the Ottoman forces in Candia by 5,000 men. According to official despatches, there are 100,000 armed men determined to oppose Turkish rule in Servia. The Emperor of Russia continues to give proofs of his desire and intention of elevating the condition and increasing the privileges of his people. The Madrid Gazette officially announces that full satisfaction has been given by Mexico to Spain for the exactions at Tampico. Piedmont continues her preparations for war. 30,000 more Austrian troops have left Vienna for Italy. The garrisons of Verona, Mantua, and Milan have been reinforced. The Austrian army in Italy will be increased to 140,000 men. The state of Italy becomes daily more and more threatening, and in France the expectation of a speedy general war gains considerable ground. The correspondent of the Express says the Bourse refuses to believe the Moniteur's "reassuring" (?) note; and though its effect at first was somewhat mollifying, the panic subsequently set in with still greater intensity.

AMERICAN.-It is stated that the Government has received information of a filibustering expedition, destined for Nicaragua, fitting out at New Orleans; and the federal officers there have been instructed to use the utmost vigilance to suppress it. It is reported that the notorious Montgomery, at the head of two hundred men, lately attacked Fort Scott and captured the town, killing half-a-dozen of the inhabitants in the meles. It is furthermore reported that a gang of Kansas marauders had ravaged Vernon county, Missouri, killing a citizen and carrying off valuable spoil in the shape of horses, cattle, and

negroes. Other depredations and murders are also reported.

MEMORABILIA.

FIRST ENGLISH KING .- The first king of all England was Egbert.

LARGEST MEDITERBANEAN ISLAND .- The largest island in the Mediterranean Sea is

CITY.—An English city is a corporate town which has a cathedral church and is or has

been the capital of a bishop's see.

HIGHLANDS AND LOWLANDS .- The Highlands of Scotland are those parts of the country which lie to the north of the Grampian Hills. Those which lie to the south are designated the Lowlands.

MASSACRE OF BARTHOLOMEW .- The wholesale slaughter called "the massacre of Bartholomew" took place in France in the year 1572, commencing at Paris on the night of the festival of St. Bartholomew, August 24th, by secret order of Charles the Ninth. The number of Protestants (called Huguenots) throughout France who thus lost their lives amounted to 70,000.

APOCEYPHA. - The following is the list of Apocryphal books attached to the Old Testament Scriptures :- First Book of Redgas, Second Book of Esdras, Tobit, Judith, Bather, Wisdom of Solomon, Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, Baruch, with the Epistle of Jeremy, Song of the Three Holy Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, First Book of the Maccabees, Second Book of the Maccabees.

Vegetable Zones.—The eight divisions of the earth recognized by naturalists as

egetable sones are the equatorial, the tropical, the sub-tropical, the warm temperate, the cold temperate, the sub-arctic, the arctic, and the polar; the first being remarkable for palms and banams, the second for figs and ferns, the third for laurels and myrtles, the fourth for evergreens, the fifth for various European trees, the sixth for conifers, the menth for rhodedendroms, and the eighth for the various forms of Alpine plants.

THE THISTLE .- The use of the thistle as the Scottish national emblem originated as follows. When the Danes from England invaded Scotland, they availed themselves of the pitch darkness of night to attack the Scottish forces unawares. On approaching the Scottish camp unobserved, and marching barefooted to prevent their tramp being heard, one of the Danes trod with his naked foot upon a large prickly thistle; and the sharp cry of pain which he instinctively uttered suddenly apprised the Scots of their danger, who immediately ran to their arms and defeated the foe with a great slaughter. The thistle was thenceforward adopted as the national insignia of Scotland.